690 pity on the [6]gourd, for the which thou hast not laboured, neither madest it grow; which [c] came up in a night, and [c] perished in a night:
11 And [c] should not I spare Nineveh, that great city, wherein [c] are more than sixscore thousand persons [c] that cannot discern between their right hand and their left hand; and *also* [c] much cattle?"

came up in a night = was the son of a night.
perished in a night = perished as the son of a night.
11 should not I . . . ? Fig. *Erotēsis* (Ap. 6), no answer being required.
are = exist. Heb. *yēsh*. See note on Prov. 8. 21.
that cannot discern, &c. Put by Heb. Idiom (Ap. 6), for little children; a similar idiom in Deut. 1. 39. Ap. 92
much cattle. See notes on "great city", 3. 2; and "herd and flock", 3. 7. Nineveh's walls included large areas for pasturage and cultivation. In speaking of the innocent ones in the city these are naturally included. Thus the book suddenly ends; and we are left with the solemn reflection that, Nineveh being spared, the way was thus open for the execution of Jehovah's judgment on Israel by the sword of Assyria, which took place in due time.

MICAH.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(*Alternation.*)

1. 1. THE TITLE.

E[1] | **A** | 1. 2—3. 12. THREATENING.
B | 4. 1—5. 15. CONSOLATION.
A | 6. 1—7. 10. THREATENING.
B | 7. 11-20. CONSOLATION.

For the Canonical order and place of the Prophets, see Ap. 1, and p. 1206-7.

For the Chronological order of the Prophets, see Ap. 77.

For the Inter-relation of the Prophetic Books, see Ap. 78.

For the *Formulæ* of Prophetic Utterance, see Ap. 82.

For References to the Pentateuch by the Prophets, see Ap. 92.

For the Inter-relation of the Minor (or Shorter) Prophets, see p. 1206.

The Prophecy of Micah is dated as being given "in the days of Jotham, Ahaz, and Hezekiah, kings of Judah".

Micah begins, apparently, a year or two before the end of Jotham's reign. Isaiah, in that case, had already been prophesying some seventeen or eighteen years.

By comparing 4. 10 with Isaiah 39. 6, we have another case of similar words occurring in two different prophets; and some, having concluded that one prophet copied from another, have built upon this, certain theories as to dates, &c. But no valid argument can be based on such coincidences: for the simple reason that we are not dealing with the words of the Prophets, but with the words which God spake by them (Heb. 1. 1, &c.). Surely God may speak the same message, even in identical words, by two, three, or more of His prophets. If the need were the same, why should not the words be the same?[1]

In this case, the period covered by Micah and Isaiah was almost exactly the same (cp. Mic. 1. 1 with Isa. 1. 1; and see Ap. 77). It is no wonder that the circumstances did call for similar utterances, constituting a confirmation of the Word of Jehovah "by the mouth of two or three witnesses". Both were independent, without any idea of "copying" one from the other, as is alleged by the writer in *The Encyclopædia Britannica*, eleventh (Cambridge) edition, 1910, 1911, vol. xviii, p. 357, who says: "it is impossible that much, if any, of these chapters (Mic. 4-7) can be ascribed to Micah himself". This is said in face of the fact that Jeremiah (26. 16-19) definitely quotes and refers to Micah.

Having regard to Mic. 1. 1, we see he must have been a contemporary of Isaiah for nine-and-twenty, or thirty years (Isaiah continuing for another seventeen or eighteen years if he died in the Manassean persecution. See Ap. 50, p. 68, and Ap. 77). We may thus date Micah as from 632 to 603 B.C.

[1] In connection with this we may well compare other passages as follows:—

Mic. 1. 9-16.	Isa. 10. 28-32.	Mic. 3. 12.	Isa. 32. 14.	Mic. 5. 6.	Isa. 14. 25.
,, 2. 1, 2.	,, 5. 8.	,, 4. 1.	,, 2. 2.	,, 6. 6-8.	,, 58. 6, 7.
,, 2. 6, 11.	,, 30. 10, 11.	,, 4. 4.	,, 1. 20.	,, 7. 7.	,, 8. 17.
,, 2. 11.	,, 28. 7.	,, 4. 7.	,, 9. 7.	,, 7. 12.	,, 11. 11.
,, 2. 12.	,, 10. 20-23.	,, 4. 10.	,, 39. 6.		
,, 3. 5-7.	,, 29. 9-12.	,, 5. 2-4.	,, 7. 14.		

MICAH.

TITLE (p. 1252) 632–603

1 °THE word of °the LORD that came to °Micah the °Morasthite in the days of Jotham, Ahaz, *and* Hezekiah, kings of Judah, °which he saw °concerning Samaria and Jerusalem.

A A C (p. 1253)

2 °Hear, °all ye °people; hearken, O earth, and °all that therein is: and °let °the Lord °GOD be witness against you, °the LORD* °from His °holy temple.

3 For, °behold, [1]the LORD cometh forth out of His place, and will come down, and °tread upon the high places of the earth.

4 And °the mountains shall be molten under Him, and the valleys shall be cleft, as wax before the fire, *and* as the waters *that are* poured down a steep place.

D[1] a[1]

5 For the °transgression of Jacob *is* all this, and for the °sins of the house of Israel. °What *is* the °transgression of Jacob? °*is it* not Samaria? and °what *are* the °high places of Judah? °*are they* not Jerusalem?

b[1]

6 Therefore I will make Samaria as an heap of the field, *and* as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will °discover the foundations thereof.

7 And all the °graven images thereof shall be beaten to pieces, and all the °hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered *it* of the °hire of an harlot, and °they shall return to the °hire of an harlot.

c[1]

8 Therefore I will °wail and howl, I will go stripped and naked: I will make a °wailing like the °dragons, and mourning as the °owls.

9 For her °wound *is* incurable; for °it is come unto Judah; °he is come unto °the gate of My people, *even* to Jerusalem.

10 °Declare ye *it* not at °Gath, weep ye not

1. 1 **The word of the LORD.** The only occurrence of this expression in this book: bidding us to receive it from Jehovah, not Micah, and to note Micah's pen but Jehovah's words.

the LORD. Heb. Jehovah. Ap. 4. II.

Micah = Who is like Jehovah? An abbreviated form of *Micaiah* (2 Chron. 18. 7, &c.); it is used in Jer. 26. 18 (in the Heb.). Cp. 7. 18.

Morasthite: Mareshah (*v.* 15) or Moresheth-gath (*v.* 14); now *Tel Sandahanna*, in the Shephelah, or plain, between Judea and Philistia. In the excavations at Sandahanna the ancient name is seen as *Marissa*. *Marissa* was a Sidonian colony (cent. 3 B. C.), and was afterward used as the capital of Idumea by the Edomites during the captivity of Judah (see *Records of the Past*, vol. iv, part x, pp. 291–306).

which he saw. Cp. Isa. 1. 1. Obad. 1. Nah. 1. 1.

concerning, &c. This furnishes the subject.

1. 2—3. 12 (**A**, p. 1252). THREATENING.
(*Alternation.*)

A | A | 1. 2—2. 13. The People.
B | 3. 1–4. The Rulers.
A | 3. 5–8. The False Prophets.
B | 3. 9–12. The Rulers.

1. 2—2. 13 (A, above). THE PEOPLE.
(*Introversion and Extended Alternation.*)

A | C | 1. 2–4. The coming of Jehovah.
D[1] | a[1] | 1. 5. Incrimination.
b[1] | 1. 6, 7. Threatening.
c[1] | 1. 8–16. Lamentation.
D[2] | a[2] | 2. 1, 2. Incrimination.
b[2] | 2. 3. Threatening.
c[2] | 2. 4, 5. Lamentation.
D[3] | a[3] | 2. 6–. Incrimination.
b[3] | 2. –6. Threatening.
c[3] | 2. 7–11. Lamentation.
C | 2. 12, 13. The coming of Jehovah.

2 **Hear, all ye people.** Micah begins by taking up the concluding words of the other Micah or Micaiah (1 Kings 22. 28), and recurs to them in 3. 1, 9; 6. 1, 2. Five times, not three, as some say; and forms no part of the Structure of the whole book. Ref. to Pent. (Deut. 32. 1). Ap. 92.

all ye = ye peoples, all of them.

people = peoples. Including ourselves. **all that therein is** = her fulness. **let the Lord GOD be witness.** Ref. to Pent. (Gen. 31. 50). **the Lord.** Heb. Adonai. Ap. 4. VIII (2). **GOD.** Heb. Jehovah. Ap. 4. II. **the LORD*.** One of the 134 places where the *Sopherim* say they altered "Jehovah" of the primitive text to "Adonai". See Ap. 32. **from His holy temple.** Cp. Ps. 11. 4. Jonah 2. 7. Hab. 2. 20. **holy.** See note on Ex. 3. 5. **3 behold.** Fig. *Asterismos*. Ap. 6. **tread upon, &c.** Ref. to Pent. (Deut. 32. 13; 33. 29). Ap. 92. Cp. Amos 4. 13. **4 the mountains, &c.** This verse foretells the calamities of 2 Kings 17 and 25. **5 transgression** = rebellion. Heb. *pāsha'*. Ap. 44. ix. **sins.** Heb. *chāṭā'*. Ap. 44. i. Aram. and Syr. read sing. **What** = Whose. **is it not Samaria?** = is it not Samaria's [idolatry]? Fig. *Erotēsis*. Ap. 6. **high places.** Cp. 1 Kings 12. 31; 14. 23. Ezek. 6. 6. These existed in Jerusalem (Jer. 32. 35); hence the mention of them in the further question. Fig. *Erotēsis*. Ap. 6. Cp. 2 Kings 16. 4. **are they not Jerusalem?** = is it not Jerusalem's [idol altars]? **6 discover, &c.** This has now recently (1911) been done in the unearthing of Ahab's wine-cellars. **7 graven images.** Heb. *pᵉṣilim*. Ref. to Pent. (Ex. 20. 4). Ap. 92. **hires.** The technical Pentateuchal word for a harlot's hire, to which idolatry is compared. Cp. Hos. 8. 9, 10; 9. 1. Ref. to Pent. (Deut. 23. 18). Ap. 92. **they shall return, &c.:** i. e. the wealth gained by idolatry shall be taken away by the Assyrian idolaters. **8 wail** = lament. Cp. the Structure above; and note weight of the prophetic "burden". **dragons** = jackals. **owls.** Heb. daughters of a doleful cry. **9 wound** = stroke. Heb. *makkah* (fem.). **it.** Aram. and Syr. read "she". Referring to her stroke, which is fem. **he** = he, referring to some unnamed foe. Aram. and Syr. read "she", referring to the "stroke" of judgment. **the gate.** Cp. Obad. 11, 13. **10 Declare ye it not at Gath.** Cp. 2 Sam. 1. 20. **Gath.** Now *Tell es Sāfi* (Josh. 11. 22, &c.).

632-603 °at all: °in the house of Aphrah roll thyself in the dust.

11 °Pass ye away, thou inhabitant of °Saphir, having thy shame naked: the °inhabitant of Zaanan came not forth °in the mourning of Beth-ezel; °he shall receive of you his standing.

12 For the inhabitant of °Maroth waited carefully for good: but °evil came down from °the LORD unto °the gate of Jerusalem.

13 O thou °inhabitant of °Lachish, bind the chariot to the °swift beast: °שׁה *is* the beginning of the [5]sin to the daughter of Zion: for the [5]transgressions of Israel were found in thee.

14 Therefore shalt thou °give presents to [1]Moresheth-gath: the houses of °Achzib *shall be* °a lie to the kings of Israel.

15 Yet will I bring °an heir unto thee, O inhabitant of [1]Mareshah: °he shall come unto Adullam the glory of Israel.

16 °Make thee bald, and poll thee for thy delicate °children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

D² a² (p. 1253) **2** Woe to them that devise °iniquity, and °work °evil upon their beds! when the morning is light, they practise it, because it °is °in the power of their hand.

2 And they °covet fields, and take *them* by violence; and houses, and take *them* away: so °they oppress a °man and his house, °even a °man and his heritage.

b² 3 Therefore thus saith °the LORD; °"Behold, against °this family do °I devise an °evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time *is* °evil.

c² 4 In that day shall *one* °take up a parable against you, and °lament with a doleful lamentation, *and* say, 'We be utterly spoiled: he hath °changed the portion of my People: how hath he removed *it* from me! °turning away he hath divided our fields.'

5 Therefore thou shalt have none that shall °cast a cord by lot in the °congregation of [3]the LORD."

D³ a³ 6 °"Prophesy ye not," °*say they to them that* prophesy:

b³ °they shall not prophesy to °them, °*that* they shall not take shame.

at all. Heb. *bakkō*, written *defectively* for *beʿakkō*. Note the Fig. *Paronomasia* (Ap. 6). Heb. *bakko ʾal tibkū* = "[in] *Weep*-town *weep* not".

in . . . Aphrah roll thyself in the dust. Note the Fig. *Paronomasia* (Ap. 6). Heb. in *ʿaphrah* . . . *ʿāphār*. English, "in *Dust-house* roll thyself in *dust*."

11 Pass ye away: i.e. go into exile.

Saphir, having thy shame, &c. Here we have contrast. Saphir = Beauty-town, with beauty shamed; now *es Sūāfir*.

inhabitant of Zaanan came not forth. Heb. not gone forth hath . . . Zaanan. Heb. Fig. *Paronomasia* (Ap. 6): *lo yatsʾāh* . . . *tsʾānān* = not gone out [to weep] hath the inhabitant of Outhouse.

in the mourning . . . his standing. Commence a fresh sentence here; thus: "The trouble of Beth-ezel (Neighbour-town) shall be a useless neighbour". Or, "the Bystander's house will, from you, get its standing-room".

he shall receive, &c.: or, he will take from you its support.

12 Maroth waited carefully. The inhabitress of Bitter town bitterly grieved for her goods [taken from her]. evil = calamity. Heb. *rāʿaʿ*. Ap. 44. viii.

the LORD. Heb. Jehovah. Ap. 4. II. Not by chance.

the gate of Jerusalem. In Taylor's Cylinder, Sennacherib mentions his breaking of this gate (col. iii, lines 22, 23).

13 inhabitant = inhabitress.

Lachish . . . swift beast. Note the Fig. *Paronomasia* (Ap. 6). Heb. *lārekesh* . . . *lākīsh* = [bind the chariot] to the horse, O inhabitress of Horse-town.

Lachish. Now *Ummtum Lākis*, or *Tell el Hesy*. See notes on 2 Kings 14. 19; 19. 8.

שׁה. Evidently Samaria. Cp. *vv.* 5, 9; 6. 16.

14 give presents to = give up possessions at.

Achzib . . . a lie. Note the Fig. *Paronomasia* (Ap. 6) = the houses of False-town (*ʾAkzīb*) shall prove false (*Vakzāb*).

Achzib. Now *es Zib* (Josh. 15. 44; 19. 29. Judg. 1. 31).

15 an heir . . . Mareshah. Heb. the possessor (*hayyorēsh*) . . . O Possession (*Mārēshāh*). The possessor whom Jehovah would bring was Assyria.

he shall come, &c. The glory: i.e. the nobility (Isa. 5. 13) of Israel shall go (or flee) unto [the cave] Adullam; as David had done (1 Sam. 22. 1).

16 Make thee bald, &c. The signs of mourning. Cp. Job 1. 20. Isa. 15. 2; 22. 12. Jer. 7. 29; 16. 6; 47. 5; 48. 37). This is addressed to Judah. It was forbidden under the law (Deut. 14. 1). Judah had become as the heathen: let them mourn as the heathen.

children = sons.

2. 1 iniquity. Heb. *ʾāven*. Ap. 44. iii. Not the same word as in 3. 10. Note the incrimination in *vv.* 1, 2. See the Structure, p. 1253. work = plan.

evil = wickedness. Heb. *rāʿaʿ*. Ap. 44. viii.

is = exists. Heb. *yēsh*. See note on Prov. 8. 21.

in the power of their hand. A Pentateuchal idiom. Ref. to Pent. (Gen. 31. 29). Cp. Prov. 3. 27. Neh. 5. 5. Does not occur elsewhere.

2 covet fields. Ref. to Pent. (Lev. 6. 4. Deut. 5. 21). Ap. 92.

they oppress, &c. Ref. to Pent. (Lev. 19. 13, where the words are the same). Ap. 92. man = a human being. Heb. *geber*. Ap. 14. IV. even. So in some codices, with four early printed editions; but many codices, with six early printed editions, Aram., Sept., and Vulg., omit the word "even". man. Heb. *ʾīsh*. Ap. 14. II. **3** the LORD. Heb. Jehovah. Ap. 4. II. Behold. Fig. *Asterismos*. Ap. 6. this family. Cp. Amos 3. 1. I devise. The contrast to *v.* 1. evil = calamity. Heb. *rāʿaʿ*. Ap. 44. viii. **4** take up a parable. Ref. to Pent. (Num. 23. 7, 18; 24. 3, 15, 20, 23). Twice in Job (Job 27. 1; 29. 1); once in Isaiah (Isa. 14. 4); once in Habakkuk (Hab. 2. 6). Not elsewhere. Ap. 92. Note the Fig. *Chleuasmos* (Ap. 6). lament with a doleful lamentation. Note the Figs. *Polyptōton* and *Paronomasia* (Ap. 6), for emphasis. Heb. *venāhāh nehī nihyāh* = wail a wailing of woe. changed = changed [for the worse]. Heb. *mūr*; not *ḥalaph* = changed [for the better]. See note on Lev. 27. 10. turning away = to a heathen: i.e. our enemy the Assyrian. **5** cast a cord by lot. Referring to the custom, by which, round every village in Palestine, the land was divided by lot every year to the various families; hence, the expression in Ps. 16. 6: "cord" being put by Fig. *Metonymy* (of Cause), Ap. 6, for the portion of land marked out by it. It therefore = divide your inheritances. Ref. to Pent. (Num. 26. 55, 56). Ap. 92. congregation = assembly. Cp. Deut. 23. 1-3, 8. **6** Prophesy = Do not sputter. say they to them that prophesy = so they sputter. they shall not prophesy. Not the usual word for prophesy, but Heb. *nātaph*. they: i.e. these false prophets. them = as to these things: i.e. these doings of Jehovah. that, &c. Supply, "[saying], must He put away these suppressers".

c³ (p. 1253) 632-603

7 O *thou that art* named the house of °Jacob, °is the °Spirit of ³the LORD straitened? *are* these His doings? °do not °My words °do good to him that walketh uprightly?

8 °Even of late My People is risen up as an enemy: ye pull off the robe with the garment from them that pass by securely as men averse from war.

9 The women of My People have ye cast out from their pleasant houses; from their children have ye taken away My glory °for ever.

10 °Arise ye, and depart; for °this *is* not *your* rest: because °it is polluted, °it shall destroy *you*, even with a sore destruction.

11 If a °man walking in the ⁷spirit and falsehood do lie, *saying*, 'I will ⁶prophesy unto thee of °wine and of °strong drink;' he shall even be the °prophet of this people.

C (p. 1253)

12 °I will surely assemble, O ⁷Jacob, all of thee; °I will surely gather the remnant of °Israel; °I will put them together as the sheep °of Bozrah, as the flock in the midst of their fold: they shall °make great noise by reason of *the multitude of* °men.

13 °The breaker is come up before them: they have °broken up, and have passed through the gate, and are °gone out by it: and their king °shall pass before them, and ³the LORD °on the head of them."

B

3 And I said, °"Hear, I pray you, O heads of Jacob, and ye °princes of the house of Israel; *Is it* not for you to know judgment?

2 Who hate the good, and love the °evil; who pluck off their skin from off them, and their flesh from off their bones;

3 Who also eat the flesh of My People, and flay their skin from off them; and they break their bones, and °chop them in pieces, as for the pot, and as flesh within the caldron.

4 Then shall they cry unto °the LORD, but He will not °hear them: He will even °hide His face from them at that time, as they have behaved themselves ill in their doings."

A

5 Thus saith ⁴the LORD concerning the prophets that make My People °err, that °bite with their teeth, and cry, "Peace;" °and he that putteth not into their mouths, they even prepare °war against him.

6 "Therefore night *shall be* unto you, that ye shall not have a vision, and it shall be dark unto you, °that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for *there is* no answer of °God."

8 But truly ℨ am full of power by the °Spirit of ⁴the LORD, and of judgment, and of might, to declare unto °Jacob his °transgression, and to °Israel his °sin.

B

9 ¹Hear this, I pray you, ye heads of the house of ⁸Jacob, and princes of the house of ⁸Israel, that abhor judgment, and pervert all equity.

10 They build up Zion with blood, and Jerusalem with °iniquity.

11 The heads thereof °judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon ⁴the LORD, and say, "*Is* not ⁴the LORD among us? none ²evil can come upon us."

7 Jacob. See notes on Gen. 32. 28; 43. 6; 45. 26, 28.
is the Spirit, &c.? Ref. to Pent. (Num. 11. 23: the same word). Ap. 92.
Spirit. Heb. *rūach*. Ap. 9.
do not = are not?
My. Sept. reads "His", as in preceding clause: or = are not My words pleasant [saith Jehovah]?
do good = pleasant.
8 Even of late = Only yesterday, or recently: this highway robbery was a new and recent evil.
9 for ever: i.e. not to be restored for the rest of their lives.
10 Arise ye, &c. Usually misquoted in a good sense; but the Structure shows it to be part of the lamentation ("c³", p. 1253).
this = this [land]. Ref. to Pent. (Deut. 12. 9). Ap. 92.
it: i.e. this [land].
it is polluted. Ref. to Pent. (Lev. 18. 27, 28, the same word). Ap. 92.
it shall destroy. Ref. to Pent. (Lev. 18. 28; 20. 22; 26. 38). Ap. 92. Cp. Ezek. 36. 12-14.
11 man. Heb. *'īsh*. Ap. 14. II.
wine. Heb. *yayin*. Ap. 27. I.
strong drink. Heb. *shēkār*. Ap. 27. IV.
prophet = sputterer; as in *v.* 6. Lit. dropper [of words].
12 I will, &c. See the Structure, p. 1253.
Israel. See note on Gen. 32. 28; 43. 6; 45. 26, 28.
of Bozrah: or, with Sept., in tribulation. The member "*C*" (*vv.* 12, 13) does not speak of mercy, but of judgment, corresponding with the member "C" (1. 2-4). Not "a complete change", and no "promise to a remnant" Cp. Isa. 34. 6. Amos 1. 12.
make great noise = be in commotion.
men = human beings. Heb. *'ādām*. Ap. 14. I.
13 The breaker = One making a breach. The Assyrian. Heb. *pāratz*, as in Ex. 19. 22, 24. 2 Sam. 5. 20. 1 Chron. 14. 11; 15. 13. Generally in a bad sense.
broken up = broken in.
gone out = gone forth . . . [into captivity].
shall pass = hath passed through.
on = at: for it is Jehovah's judgment. Cp. 1. 2-4.

3. 1 Hear. This is no indication of Structure. It is a continuation of the threatening against the rulers (see "B", 3. 1-4, p. 1253, corresponding with "*B*", 3. 9-12, below).
princes = judges.
2 evil. Heb. *rā'a'*. Ap. 44. viii.
3 chop them in pieces, as for the pot = spread them out, as flesh for the pot.
4 the LORD. Heb. Jehovah. Ap. 4. II.
hear = answer.
hide His face. Ref. to Pent. (Deut. 31. 17; 32. 20). Ap. 92. Cp. Isa. 59. 1-15. Jer. 33. 5.
5 err = go astray.
bite with their teeth. Alluding to the idolatrous practices of the heathen round the altars of Baal, biting an olive in their mouths and crying "peace", of which the olive was the symbol (Gen. 8. 11). Cp. Zech. 9. 7.
and he, &c. = but against him that putteth not [the olive] into his mouth they declare war.
war = crusade.
6 that ye shall not divine. Ref. to Pent. (Deut. 18. 10, 14. Num. 22. 7; 23. 23). Ap. 92.
7 God. Heb. Elohim. Ap. 4. I.
8 Spirit. Heb. *rūach*. Ap. 9.
Jacob . . . Israel. Cp. 1. 5. See note 2. 7.
transgression. Heb. *pāsha'*. Ap. 44. ix.
sin. Heb. *chāṭā'*. Ap. 44. i.
10 iniquity = deceit. Heb. *'āval*. Ap. 44. vi. Not the same word as in 2. 1.
11 judge for reward, &c. Ref. to Pent. (Ex. 23. 8. Deut. 10. 17; 16. 19; 27. 25. The same word in all these passages). Ap. 92.

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12 Therefore shall °Zion for your sake °be plowed *as* a field, and °Jerusalem shall become °heaps, and °the mountain of the house as °the high places of the forest.

B E¹ (p. 1256)

4 But °in the last days it shall come to pass, *that* °the mountain of the house of °the LORD shall be °established in the top of the mountains, and it shall be exalted above the hills; and °people shall flow unto it.

2 And many nations shall °come, and say, °"Come, and let us go up to the mountain of ¹the LORD, and to the house of °the °God of Jacob; and He will teach us of His ways, and we will walk in His paths:" for °the law shall go forth of Zion, and the word of ¹the LORD from Jerusalem.

3 And °He shall judge among many ¹people, and rebuke strong nations afar off; and they shall beat their swords into °plowshares, and their spears into °pruninghooks: °nation shall not lift up a sword against nation, neither shall they learn war any more.

4 But they shall °sit °every man °under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of ¹the °LORD of hosts hath spoken *it*.

5 For all ¹people will walk ⁴every one in the name of his god, and we will walk in the name of ¹the LORD our ²God for ever and ever.

E² F H

6 °"In that day, °saith ¹the LORD, will I assemble her that °halteth, and I will °gather her that is driven out, and her that I have afflicted;

7 And I will make her that °halted °a remnant, and her that was cast far off a strong nation: and ¹the LORD °shall reign over them °in mount Zion from henceforth, even for ever."

J d

8 °And thou, O °tower of the flock, °the strong hold of the daughter of Zion, unto thee shall it come, even the °first dominion; the kingdom shall come to the daughter of Jerusalem.

e

9 Now °why dost thou cry out aloud? *is there* no king in thee? is thy counseller perished? for pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail:

f

for °now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go °*even* to °Babylon;

g

°there shalt thou be delivered; °there ¹the LORD shall °redeem thee from the hand of thine enemies.

12 Zion. See Ap. 68.
be plowed as a field. This is true of the site on Ophel, but not true of the traditional site south-west of Jerusalem. See Ap. 68. I. Cp. 1. 6. Jer. 26. 18.
Jerusalem. The city proper, on Mount Moriah.
heaps = ruins. Note the Fig. *Paronomasia* (Ap. 6). Heb. *yirūshālaim 'iyyin*. Cp. 1. 6.
the mountain of the house. Moriah and the Temple. See Ap. 68.
the high places of the forest = a height of a jungle.

4. 1—5. 15 (**B**, p. 1252). CONSOLATION. (*Division.*)

B | E¹ | 4. 1–5. General. The end.
| E² | 4. 6—5. 15. Particular. The means.

1 in the last days = at the end of the days. Here we are carried forward to a yet future day. Ref. to Pent. (Gen. 49. 1: the same phrase. Num. 24. 14). Ap. 92. Cp. Isa. 2. 2, &c. Ezek. 38. 8, 16. Hos. 3. 5.
the mountain, &c. Cp. 3. 12; and see Isa. 2. 2–4. Both prophecies are independent, and complementary (see Ps. 24. 3. Ezek. 28. 16).
the LORD. Heb. Jehovah. Ap. 4. II.
established: abidingly: not merely for a time.
people = peoples.
2 come = go. **Come** = Come ye.
the God of Jacob. See notes on Ps. 20. 1.
God. Heb. Elohim. Ap. 4. I.
the law. As contained in the Pentateuch. Ap. 92.
3 He shall judge = He shall rule (Pss. 2. 5, 9; 72. 8, 11; 82. 8; 96. 13; 98. 9; 110. 5, 6. Isa. 11. 3–5; 51. 5. Matt. 25. 31, 32). **plowshares.** Cp. Isa. 2. 4. Joel 3. 10.
pruninghooks: or, scythes.
nation. Some codices, with four early printed editions (one Rabbinic, marg.), Sept., and Syr., read "and nation".
4 sit = dwell. **every man.** Heb. *'īsh*. Ap. 14. II.
under, &c. Cp. 1 Kings 4. 25. Zech. 3. 10.
LORD of hosts. See note on 2 Sam. 1. 3.

4. 6—5. 15 (E², above). PARTICULAR. THE MEANS. (*Alternation.*)

E² | F | 4. 6—5. 8. Good supplied.
| G | 5. 9. Enemies cut off.
| *F* | 5. 10–14. Evil removed.
| *G* | 5. 15. Enemies cut off.

4. 6—5. 8 (F, above). GOOD SUPPLIED. (*Introversion and Extended Alternation.*)

F | H | 4. 6, 7. The Remnant gathered out.
| J | d | 4. 8. The Kingdom. "But thou" (*ve'attāh*).
| e | 4. 9, 10–. Travail.
| f | 4. –10–. Departure.
| g | –10. Deliverance.
| K | 4. 11. Hostility.
| L | 4. 12, 13. Victory.
| *K* | 5. 1. Hostility.
| *J* | *d* | 5. 2. The King. "But thou" (*ve'attāh*).
| *e* | 5. 3–. Travail.
| *f* | 5. –3–6–. Return.
| *g* | 5. –6. Deliverance.
| *H* | 5. 7, 8. The Remnant gathered in.

6 In that day: i.e. the day of *v.* 1.
saith the LORD = [is] Jehovah's oracle. **halteth** = is lame. **gather** = gather out. Cp. Ps. 147. 2. Ezek. 34. 13; 37. 21. **7 halted** = was lame. **a remnant.** Cp. 2. 12; 5. 3, 7, 8; 7. 18. **shall reign.** Cp. Isa. 9. 6; 24. 23. Dan. 7. 14, 27. Obad. 21. Luke 1. 33. Rev. 11. 15. **in mount Zion.** Contrast 3. 12. Ps. 2. 6. Isa. 24. 23. **8 And thou.** Cp. this with 5. 2 in the Structure above ("d" and "*d*"). *Ve'attāh* in both members. **tower of the flock.** Heb. tower of *'Ēder*. Ref. to Pent. (Gen. 35. 21; nowhere else). Used here of Bethlehem (cp. Gen. 35. 19 with Mic. 5. 2). Ap. 92; coupled here with "Ophel" in next clause, "David's birth-place" and "David's city". **the strong hold.** Heb. *'Ophel*. See Ap. 68. I and Ap. 54, line 21, "citadel", p. 78. See note on 2 Chron. 27. 3. **first** = former. For this rendering cp. Ex. 34. 1 (tables). Num. 21. 26 (kings). Deut. 4. 32; 10. 10, &c. (days). 2 Chron. 9. 29; 16. 11; 20. 34 (acts). Ezra 3. 12. Ps. 89. 49 (loving-kindnesses). Isa. 9. 1 (time). Hag. 2. 3, 9 (glory). Zech. 1. 4; 7. 7, 12 (prophets). **9 why dost thou cry...?** This refers to the birth-pangs of the new nation which will be brought forth in that day and at that time. Cp. Isa. 13. 8; 21. 3; 26. 17; 41. 14. Jer. 22. 23; 30. 6; 50. 43. Hos. 13. 13. Matt. 24. 8. **10 now** = meanwhile: i.e. before that day. Cp. *v.* 11 and 5. 1. **even to** = as far as. Cp. Isa. 39. 7; 43. 14. **Babylon.** May "not have been on Micah's political horizon", but it was on Jehovah's. Cp. Amos 5. 25–27. Acts 7. 42, 43. **there... there.** Note the repetition for emphasis: i.e. there and then in that future day. **redeem** = redeem [as a kinsman]. Heb. *gā'al*. See note on Ex. 6. 6.

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11 °Now also °many nations are gathered against thee, that say, "Let her be defiled, and let our °eye look upon Zion."

L

12 But °they know not the °thoughts of [1]the LORD, neither understand they His °counsel: °for He shall gather them as the sheaves into the °floor.

13 Arise and °thresh, O daughter of Zion: for I will make thine °horn iron, and I will make thy °hoofs brass: and thou shalt beat in pieces many people: and °I will °consecrate their gain unto [1]the LORD, and their substance unto °THE LORD of the whole earth.

K

5 °Now °gather thyself in troops, O daughter of troops: °he hath laid siege against °us: they shall smite °the judge of Israel with a °rod upon the cheek.

J d

2 °**But** thou, °**Beth-lehem Ephratah,** ***though*** **thou be °little among the °thousands of Judah,** ***yet*** **out of thee shall He °come forth °unto me** ***That is*** **to be ruler in Israel;** Whose goings forth *have been* from of old, from °everlasting.

e

3 Therefore will he give them up, °until the time *that* °she which travaileth hath brought forth:

f

then the remnant of his brethren shall return unto the °children of Israel.

4 And °He shall stand and °feed in the strength of °the LORD, in the majesty of the name of °the LORD His °God; and °they °shall abide: for now °shall He be great unto the ends of the earth.

5 And °this *Man* shall be the peace, when the °Assyrian shall come into our land: and °when he shall tread in our palaces, °then shall we raise against him °seven shepherds, and eight principal °men.

6 And they shall °waste the land of Assyria with the sword, and °the land of Nimrod in the °entrances thereof:

g

thus shall He deliver *us* from the Assyrian, °when He cometh into our land, and °when he treadeth within our borders.

H

7 And the remnant of Jacob shall be in the midst of many people °as °a dew from °the LORD, as the showers upon the grass, that tarrieth not for °man, nor waiteth for the sons of [5]men.

8 And the remnant of Jacob °shall be among the Gentiles in the midst of many °people °as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

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11 Now = Meanwhile: as in *v.* 10; 5. 1. Referring to the then immediately impending hostility.
many nations. Cp. Isa. 33. 3. Lam. 2. 16. Obad. 11-13.
eye. So some codices, with two early printed editions, Aram., Syr., and Vulg.; but Heb. text reads "eyes". Cp. Ps. 54. 3.
12 they know not. Cp. Isa. 55. 8. Jer. 29. 11.
thoughts = purposes, or plans: i.e. for Israel in purging him of idolatry by his tribulation.
counsel: i.e. with regard to themselves. The reason follows.
for: or, that. **floor** = threshing-floor.
13 thresh = tread as oxen.
horn . . . hoofs. Referring to the strength of the oxen, and to the completeness of the destruction. Ref. to Pent. (Deut. 25. 4). Ap. 92. Cp. Isa. 41. 15. Jer. 51. 33.
I will. Aram., Sept., Syr., and Vulg. read "thou shalt".
consecrate = devote; as in Josh. 6. 19, 24. Cp. Zech. 14. 14. Ref. to Pent. (Lev. 27. 28).
THE LORD. Heb. *'Adōn.* The Divine title, relating to dominion in the earth. See Ap. 4. VIII (1).

5. 1 Now = Meanwhile; as in 4. 10, 11. Showing that 5. 1 relates to the interval between the then present time and "that day" of 4. 1, 6. Cp. the members "K" and "*K*".
gather thyself, &c.: or, thou shalt have sore tribulation [for thy sins], thou daughter of affliction.
he: i.e. the enemy. The Assyrian.
us. The prophet includes himself.
the judge. Or, the then ruler (cp. 1 Kings 22. 24. Lam. 3. 30; 4. 20; 5. 8, 12), who would thus be the type of the Messiah (Matt. 27. 30).
rod = sceptre. Heb. *shēbet* = the club (of defence), as in 7. 14; hence, of office; not *matteh*, the rod or staff (of support), as in 6. 9. See note on Ps. 23. 4.
2 But thou. This marks out the Structure. Cp. 4. 8 ("d") with 5. 2 ("*d*"). Quoted in Matt. 2. 5, 6. John 7. 42.
Beth-lehem Ephratah. The full name given, as in Gen. 35. 19, thus connecting Gen. 35. 21 with Mic. 4. 8.
little = too little [to rank among]. Cp. 1 Cor. 1. 27-29.
thousands = districts (1 Sam. 23. 23). Like our old English divisions, called "hundreds". Cp. Ex. 18. 25. Ref. to Pent. (Ex. 18. 25).
come forth. Note the difference between Heb. here (*yātzā'*) and *bō'* = come unto, in Zech. 9. 9. All the events between these two make up the period we call "the first Advent", and thus are typical of the "second Advent"; the *coming forth* being 1 Thess. 4. 16, and the *coming unto* being 1 Thess. 5. 2, 3, and 2 Thess. 2. 8: the former being in grace, the latter in judgment. A similar period may elapse in the antitypical comings as in the typical comings of 5. 2, and Zech. 9. 9.
unto = for.
everlasting. Cp. Ps. 90. 2. Prov. 8. 22, 23. John 1. 1, 2.
3 until the time: i.e. the end of the "meanwhile" (*v.* 1).
she which travaileth. Cp. 4. 9, 10- ("e"), above, and note there; also John 16. 21, 22, and Rev. 12. 1-6.
children = sons.
4 He: i.e. the Shepherd of Israel. Ref. to Pent. (Gen. 49. 24). Ap. 92. Cp. Ps. 80. 1. Jer. 31. 10. Ezek. 34. 23.
feed = tend, or shepherd (as a flock). Cp. 7. 14. Isa. 40. 11; 49. 10.
the LORD. Heb. Jehovah. Ap. 4. II.

God. Heb. Elohim. Ap. 4. I. **they.** Israel, His flock. **shall abide.** In everlasting security. **shall He be great.** Cp. Pss. 22. 27; 72. 8; 98. 1. Isa. 49. 5, 7; 52. 13. Zech. 9. 10. Luke 1. 32. Rev. 11. 15. **5 this Man,** &c. = this [great Shepherd of Israel]. Cp. Ps. 72. 7. Isa. 9. 6, 7. Zech. 9. 10. **Assyrian.** This is emphatic in Heb. **when,** &c. Cp. Isa. 7. 20; 8. 7-10; 37. 31-36. **then,** &c. Cp. Isa. 44. 28; 59. 19. Zech. 1. 18-21; 9. 13; 10. 3; 12. 6. **seven shepherds . . . men.** When that time comes the meaning of this will be seen. **men.** Heb. *'ādām.* Ap. 14. I. **6 waste** = eat up. **the land of Nimrod.** Ref. to Pent. (Gen. 10. 8-10). Ap. 92. The name occurs elsewhere only in 1 Chron. 1. 10. **entrances** = passes. Cp. Nah. 3. 13. **when.** See note on *v.* 5. **7 as a dew,** &c. Ref. to Pent. (Deut. 32. 2, the same verbal idiom). Ap. 92. **a dew** = a night mist. See note on Ps. 133. 3. **the LORD.** Heb. Jehovah. Ap. 4. II. **man.** Heb. *'ish.* Ap. 14. II. **8 shall be,** &c. This refers to restored Israel "in that day"; not to any other people now. **people.** Heb. = peoples. **as a lion,** &c. Ref. to Pent. (Num. 23. 24; 24. 9). Ap. 92.

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9 Thine hand shall be lifted up upon thine adversaries, and all thine enemies °shall be cut off.

F h (p. 1258)

10 "And it shall come to pass °in that day, °saith [4]the LORD, that °I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:

i

11 And [10]I will cut off the cities of thy land, and throw down all thy strong holds:

h

12 And [10]I will cut off °witchcrafts out of thine °hand; and thou shalt have no *more* °soothsayers:

13 Thy °graven images also will [10]I cut off, and thy °standing images out of the midst of thee; and thou shalt no more worship the work of thine hands.

14 And I will °pluck up °thy groves out of the midst of thee:

i

so will I destroy °thy cities.

G

15 And I will execute vengeance in anger and fury upon the °heathen, such as they have not heard."

A M

6 °Hear ye now what °the LORD saith; "Arise, contend thou before the mountains, and let the hills hear thy voice.

2 °Hear ye, O mountains, [1]the LORD'S controversy, and ye strong foundations of the earth:

N

for [1]the LORD hath a controversy with His People, and He will plead with Israel.

O P

3 O My People, what have I done unto thee? and wherein have I wearied thee? °testify against Me.

Q

4 For °I brought thee up out of the land of Egypt, °and redeemed thee out of the °house of servants; and °I sent before thee Moses, Aaron, and °Miriam.

5 O My People, °remember now what °Balak king of Moab consulted, and what °Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the °righteousness of [1]the LORD."

P

6 °Wherewith shall I come before [1]the LORD, *and* bow myself before °the °high °God? shall I come before Him with °burnt offerings, with calves °of a year old?

7 °Will [1]the LORD be pleased with thousands of rams, *or* with ten thousands of rivers of oil? °shall I give my firstborn *for* my °transgression, °the fruit of my body *for* the °sin of my °soul?

Q

8 He hath shewed thee, O °man, what *is* good; and what doth [1]the LORD require of thee, but to do justly, and to love °mercy, and to °walk humbly with thy [6]God?

M

9 [1]The LORD'S voice crieth unto the °city,

9 shall be cut off. Note the Fig. *Anaphora* (Ap. 6), in the repetition, "cut off", four times in *vv.* 9-13. All this refers eventually to restored Israel.

5. 10-14 (*F*, p. 1256). EVIL REMOVED.
(*Alternation.*)

F | h | 10. Evil people, &c. Military.
i | 11. Cities.
h | 12-14-. Evil people, &c. Idolaters, &c.
i | -14. Cities.

10 in that day. The Structure connects 5. 10-14 ("*F*") with 4. 6—5. 8 ("F"), and shows it to be the same, and yet future time, called in 4. 1 "the last days".
saith the LORD = [is] Jehovah's oracle.
I will cut off, &c. See note on *v.* 9. Ref. to Pent. (Deut. 17. 16). Ap. 92. Cp. Isa. 2. 7. Zech. 9. 10.
12 witchcrafts = sorceries. Ref. to Pent. (Ex. 22. 18. Lev. 19. 26. Deut. 18. 10). Ap. 92.
hand. Some codices, with Sept., and Syr., read "hands".
soothsayers: i.e. users of secret or occult arts.
13 graven images. See 1. 7, the same word.
standing images = pillars. Probably = *'Ashērahs.* See Ap. 42. Cp. "groves", *v.* 14. Ref. to Pent. (Ex. 23. 24; 34. 13. Deut. 7. 5). Ap. 92.
14 pluck up = root up, or tear down.
thy groves = thine *'Ashērahs.* Ap. 42. Ref. to Pent. (Ex. 34. 13. Deut. 7. 5; 12. 3). Ap. 92.
thy cities. Ginsburg thinks "thine idols". A.V. marg. suggests "enemies". **15 heathen** = nations.

6. 1—7. 10 (*A*, p. 1252). THREATENING.
(*Extended Alternation.*)

A | M | 6. 1, 2-. Call to hear. Mountains.
N | 6. -2. Controversy.
O | 6. 3-8. Expostulation.
M | 6. 9. Call to hear. City.
N | 6. 10-16. Controversy.
O | 7. 1-10. Lamentation.

1 Hear ye. Fig. *Apostrophe.* Ap. 6.
the LORD. Heb. Jehovah. Ap. 4. II.
2 Hear ye, &c. Ref. to Pent. (Deut. 32. 1). Ap. 92.

6. 3-8 (O, above). EXPOSTULATION.
(*Alternation.*)

O | P | 3. Questions of Jehovah.
Q | 4, 5. Jehovah's Answer. What He had done.
P | 6, 7. Questions of Jehovah.
Q | 8. Jehovah's Answer. What Israel should do.

3 testify = answer.
4 I brought thee up, &c. Ref. to Pent. (Ex. 12. 51; 14. 30; 20. 2. Deut. 4. 20). Ap. 92.
and redeemed thee. Ref. to Pent. (Ex. 6. 6; 13. 13-16).
house of servants = house of bondage. Ref. to Pent. (Ex. 13. 3, 14; 20. 2. Deut. 5. 6; 6. 12; 7. 8). Ap. 92.
I sent before . . . Miriam. Ref. to Pent. (Ex. 15. 20, 21. Num. 12. 4, 10, 15; 20. 1; 26. 59). Miriam not mentioned after Deut. 24. 9, except 1 Chron. 6. 3.
5 remember now, &c. Ref. to Pent. (Num. 22. 5; 23. 7; 24. 10, 11; 25. 1; 31. 16. Deut. 23. 4, 5). Ap. 92.
Balak. Not mentioned since Judges 11. 25.
Balaam. Not mentioned since Josh. 24. 9, 10, except in Neh. 13. 2. Cp. 2 Pet. 2. 15, and Jude 11. Rev. 2. 14.
righteousness = righteous acts.
6 Wherewith . . . ? Fig. *Erotēsis.* Ap. 6.
the high God = God on high.
high. Heb. *marōm*; not *Elyōn.*
God. Heb. Elohim. Ap. 4. I.
burnt offerings. See Ap. 43. II. ii.
7 Will . . . ? shall I . . . ? Fig. *Erotēsis.* Ap. 6.
of a year old. Ref. to Pent. (Lev. 9. 3). Ap. 92.
transgression = rebellion, insubordination. Heb. *pāsha'.* Ap. 44. ix.
the fruit of my body = my firstborn.
sin. Heb. *chāṭā'.* Ap. 44. i.
soul. Heb. *nephesh.* Ap. 13.
8 man. Heb. *'ādām.* Ap. 14. I.
mercy = lovingkindness, or grace.
walk humbly. The Heb. expression (*hatzenē' leketh*) occurs only here. This verse embodies the principles governing Jehovah's administration under the Law, but not under the Gospel. Now, He requires faith in the Substitute Whom He has provided for the sinner; and His righteousness must be imputed in grace. See Ap. 63. IX: and 72. Cp. also Rom. 3. 23, 24. Eph. 2. 3-9. Titus 3. 5-8, &c.
9 city. Put by Fig. *Metonymy* (of the Subject), Ap. 6, for the inhabitants.

632-603 (and °*the man of* °wisdom shall see °Thy name: hear ye the °rod, and who hath appointed it.

N j (p. 1259) 10 Are there yet the treasures of °wickedness in the house of the °wicked, and °the scant °measure *that is* °abominable?

11 Shall I count °*them* pure with °the [10]wicked balances, and with the bag of deceitful weights?

12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue *is* deceitful in their mouth.

k 13 Therefore also °will ℑ make *thee* sick in smiting thee, in making *thee* desolate because of thy °sins.

14 °Thou shalt eat, but not be satisfied; and °thy casting down °*shall be* in the midst of thee; and thou shalt °take hold, but shalt not deliver; and *that* which thou deliverest will I give up to the sword.

15 °Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and °sweet wine, but shalt not drink °wine.

j 16 For °the statutes °of Omri are °kept, and all the works of °the house of Ahab, and ye walk in their counsels;

k °that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of My people.

O R **7** Woe is me! for I am as when they have gathered the summer fruits, as the grapegleanings of the vintage: *there is* no cluster to eat: my °soul desired the firstripe fruit.

2 The °good *man* is perished out of the earth: and *there is* none upright among °men: they all lie in wait for blood; they hunt °every man his brother with a net.

3 That they may do °evil with both hands earnestly, the prince °asketh, and °the judge °*asketh* for a °reward; and the great *man*, he uttereth °his mischievous desire: so °they °wrap °it up.

4 The best of them *is* as a brier: the most upright *is sharper* than a thorn hedge: °the day of thy watchmen *and* thy visitation cometh; now shall be their perplexity.

S 5 °Trust ye not in a friend, °put ye not confidence in a guide: keep the °doors of thy mouth from her that lieth in thy bosom.

6 For the son °dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a °man's enemies *are* the °men of his own house

the man of wisdom shall see Thy name = [such as would have] true stability (or safety) will regard Thy name. The Mugah Codex, quoted in the *Massōrah* (Ap. 30), reads: "such as revere".

wisdom. Heb. *tushīyah*. See note on Prov. 2. 7.

Thy. The Sept. reads: "and He (the LORD) will save such as revere His name".

rod. Heb. *maṭṭeh* = staff (for support or chastisement). Not the same word as in 5. 1; 7. 14. Either put by Fig. *Metonymy* (of Cause), Ap. 6, for the chastisement inflicted, or supply the *Ellipsis* thus: "hear ye the rod, and [Him] Who hath appointed [the chastisement]." The suffix of the verb, "it", is fem.; while "rod" is masc. Therefore we may supply "chastisement" (Heb. *tōkahath*), which is fem.

6. 10-16 (*N*, p. 1258). CONTROVERSY.
(*Alternation.*)

N | j | 10-12. Incrimination. Fraud and Deceit.
k | 13-15. Judgment. Desolation.
j | 16-. Incrimination. Omri and Ahab.
k | -16. Judgment. Desolation.

10 wickedness . . . wicked = lawlessness . . . lawless. Heb. *rāshā'*. Ap. 44. x.

the scant measure, &c. Note the word "abominable" below. In this form, only in Prov. 22. 14.

measure = ephah. See Ap. 51. III. 3 (5).

abominable. Ref. to Pent. Out of six words thus rendered, Heb. *zā'am* is chosen in Num. 23. 7, 8, 8, "defied" = abhorred. It occurs only eight times elsewhere. Ap. 92.

11 them. Supply [her]: i. e. the wicked city.

the wicked balances. Heb. balances of wickedness. Ref. to Pent. (Deut. 25. 13-16). Ap. 92.

13 will ℑ make thee sick. Ref. to Pent. (Lev. 26. 16).

sins. Heb. *ḥāṭā'*. Ap. 44. i.

14 Thou shalt eat, &c. Ref. to Pent. (Lev. 26. 26).

thy casting down = thy dissatisfaction or emptiness. Heb. *yeshaḥ*. Occurs only here.

shall be in the midst of thee = [shall remain] in thee.

take hold. Some codices, with one early printed edition (Rabbinic, marg.), read "take possession".

15 Thou shalt sow, &c. Ref. to Pent. (Deut. 28. 38-40).

sweet wine. Heb. *tīrōsh*. Ap. 27. II.

wine. Heb. *yayin*. Ap. 27. I.

16 the statutes. Heb. *ḥuḳḳōth* = in a religious sense (Lev. 20. 8. 2 Kings 17. 34. Jer. 10. 3).

of Omri. Cp. 1 Kings 16. 31, 32, as to the worship of Baal.

kept = strictly kept. Cp. Hos. 5. 4.

the house of Ahab. Cp. 1 Kings 16. 30, &c.; 21. 25, 26. 2 Kings 21. 3. See Ap. 55.

that I should make, &c. Ref. to Pent. (Deut. 28. 37).

7. 1-10 (*O*, p. 1258). LAMENTATION.
(*Introversion.*)

O | R | 1-4. Evils lamented.
S | 5, 6. Remedies. Vain.
S | 7. Remedy. True.
R | 8-10. Evils endured.

1 soul. Heb. *nephesh*. Ap. 13.

2 good = gracious.

men = mankind. Heb. *'ādām*. Ap. 14. I.

every man. Heb. *'īsh*. Ap. 14. II.

3 evil. Heb. *rā'a'*. Ap. 44. VIII.

asketh = asketh [for a reward]. Ref. to Pent. (Deut. 16. 19). Ap. 92. Cp. 3. 11. Hos. 4. 18.

the judge asketh = the judge [judgeth], &c. Fig. complex *Ellipsis*. Ap. 6. Cp. 3. 11. Isa. 1. 23.

reward = bribe.

his mischievous desire = the mischief of his soul. Heb. *nephesh*. Ap. 13. Cp. 3. 9-11.

they: i. e. the prince and the judge.

wrap it up = weave it together. Occurs only here.

it. Heb. suffix is fem., so we must supply a fem. noun: e. g. *zimmāh* = wicked purpose, or mischievous device. Isa. 32. 7.

4 the day of thy watchmen. Put by Fig. *Metonymy* (of Adjunct), Ap. 6: i. e. the day [of punishment] foretold by thy watchmen.

5 Trust ye not = Put ye no faith in. Heb. *'āman*. See Ap. 69. III.

put ye not confidence in. Heb. *baṭaḥ*. See Ap. 69. I. So the Western Massorites. The Eastern, with three early printed editions, Sept., Syr., and Vulg., read "neither put", &c. Quoted in Matt. 10. 35, 36; Luke 12. 53.

doors = entrances, or openings.

6 dishonoureth, &c. Ref. to Pent. (Ex. 20. 12. Deut. 5. 16). Ap. 92.

man's. Heb. *'īsh*. Ap. 14. II.

men. Heb. pl. of *'ĕnōsh*. Ap. 14. III. Verse 6 does not end "abruptly", nor does there "yawn a century". Verse 7 gives the true remedy ("*S*") in contrast with the vain remedies of *vv.* 5, 6 ("S").

S (p. 1259) 632-603 R

7 Therefore ℨ will look unto °the LORD; I will wait for the °God of my salvation: my °God will hear me.

8 Rejoice not against me, O mine enemy: °when I fall, I shall arise; when I sit in darkness, [7]the LORD *shall be* a light unto me.

9 I will bear the °indignation of [7]the LORD, because I have °sinned against Him, until He plead my cause, and execute judgment for me: He will bring me forth to the light, *and* I shall °behold °His righteousness.

10 °Then *she that is* mine enemy shall see *it,* and shame shall cover her which said unto me, °"Where is [7]the LORD thy [7]God?" mine eyes shall [9]behold her: now shall she be trodden down as the mire of the streets.

B T (p. 1260)

11 *In* the day that thy walls are to be built, *in* that day shall the °decree °be far removed.

12 *In* that day *also* °he shall °come even to thee from °Assyria, and *from* °the fortified cities, and from the fortress even to °the river, and from sea to sea, and *from* mountain to mountain.

13 °Notwithstanding °the land shall be desolate because of them that dwell therein, for the fruit of their doings.

U

14 °Feed Thy People with Thy °rod, the flock of Thine heritage, °which dwell °solitarily *in* the wood, in the midst of Carmel: let them feed *in* Bashan and Gilead, °as in the days of old.

T

15 °According to the days of thy coming out of the land of Egypt °will I shew unto him marvellous *things.*

16 The nations shall see and be confounded at all their might: they shall °lay *their* hand upon *their* mouth, °their ears shall be deaf.

17 They shall °lick the dust like a serpent, they shall °move out of their °holes like °worms of the earth: they shall be afraid of [7]the LORD our [7]God, and shall fear because of Thee.

U

18 °Who *is* a °GOD like unto Thee, That °pardoneth °iniquity, and passeth by the °transgression of the remnant of His heritage? He retaineth not His anger for ever, because ℌe delighteth *in* °mercy.

19 He °will turn again, He will have compassion upon us; He will subdue our [18]iniquities; and Thou wilt cast all their °sins into the depths of the sea.

20 °**Thou wilt perform the truth to Jacob, *and* the [18]mercy to Abraham, which Thou hast °sworn unto our fathers from the days of old.**

7 the LORD. Heb. Jehovah. Ap. 4. II. See the Structure.

God. Heb. Elohim. Ap. 4. I.

8 when I fall: i.e. into calamity; not into sin. Lit. I have fallen, I have arisen; though I should sit in darkness, Jehovah, &c.

9 indignation. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the punishment which was the result of it.

sinned. Heb. *ḥāṭā'*. Ap. 44. i.

behold = look unto.

His righteousness: i.e. His righteous vindication.

10 Then she, &c. So shall she [who had been] mine enemy: i.e. Assyria (in *v.* 12).

Where . . .? Fig. *Erotēsis.* Ap. 6. Cp. Ps. 42. 2, 10.

7. 11-20 (*B*, p. 1252). CONSOLATION. (*Alternation.*)

B | T | 11-13. Restoration of Israel.
U | 14. Prayer.
T | 15-17. Subjugation of Israel's enemies.
U | 18-20. Pardon.

11 decree = prescribed limit or boundary. So the Oxford *Gesenius*, p. 349. Cp. Job 26. 10; 38. 10. Prov. 8. 29. Isa. 24. 5. Jer. 5. 22. Heb. *ḥoḳ.*

be far removed = become distant: i.e. extended. See the Oxford *Gesenius*, p. 935. Heb. *raḥaḳ*, as in Isa. 26. 15. Note the Fig. *Paronomasia* (Ap. 6), *yir'ḥoḳ.*

12 he = one. But a special various reading called *Sevīr* (Ap. 34), reads "they": i.e. thine exiles.

come = come home; as in 1 Sam. 11. 5. Ps. 45. 15. Prov. 2. 10: or, into blessing; as in Ps. 69. 27. Nothing has "fallen out" of the text!

Assyria. See the "enemy", *v.* 10.

the fortified cities = the cities of *Maṭzor* (i.e. the fortress) put for Egypt. Cp. Isa. 19. 6; 37. 25.

the river. Put by Fig. *Synecdoche* (of Genus), Ap. 6, for the Euphrates. Also the Fig. *Antonomasia* (Ap. 6).

13 Notwithstanding: i.e. But first, or before this.

the land, &c. Ref. to Pent. (Lev. 26. 33, the same word).

14 Feed, &c. Note here, the prayer of Micah. Supply the *Ellipsis*: "[Then Micah prayed, and said: O Jehovah] Feed Thy People", &c. Feed = shepherd Thou (masc.).

rod. Heb. *shēbeṭ*, as in 5. 1; not as in 6. 9. Here it is the token of rule.

which dwell, &c. = dwell thou (fem.): i.e. the "flock". Heb. *tz'on* (com. gender).

solitarily = alone. Ref. to Pent. (Num. 23. 9. Deut. 33. 28). Ap. 92.

as in the days of old = as in the age-past times: so shall be the yet future day of Israel's consolation; not Micah's day, when Israel was in possession of Bashan, &c. No ground, therefore, for dating this prayer in "the latest period of Israel's history, the days of Haggai and Zechariah", as alleged.

15 According, &c. Verses 15-17 are Jehovah's answer as to the subjugation of Israel's enemies. Ref. to Pent. See note on 6. 4. Ap. 92. Not the continuation of Micah's prayer.

will I shew unto him. Ref. to Pent. (Ex. 34. 10).

16 lay their hand, &c. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for silence, of which it was the token

their ears. Some codices, with four early printed and sign. See Job 21. 5; 29. 9; 40. 4. editions, read "and their". **17 lick the dust.** Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the utmost humiliation, as in Gen. 3. 14. Cp. Ps. 72. 9. Isa. 49. 23. move = come quaking. holes = fastnesses. Heb. *miṣgereth.* See the Oxford *Gesenius*, p. 689. worms. Ref. to Pent. (Deut. 32. 24, the same word). Occurs only in these two places. **18 Who is a GOD like . . .?** Fig. *Erotēsis.* Ap. 6. Cp. the meaning of "Micah", 1. 1. Ref. to Pent. (Ex. 15. 11. See note there). GOD. Heb. El. Ap. 4. IV. pardoneth iniquity. Ref. to Pent. (Ex. 34. 7). Ap. 92. iniquity = perverseness. Heb. *'āvah.* Ap. 44. iv. transgression. Heb. *pāsha'.* Ap. 44. ix. mercy = lovingkindness, or grace. **19 will turn again.** Cp. Hos. 14. 8. sins. Heb. *ḥāṭā'.* Ap. 44. i. **20 Thou wilt perform, &c.** Quoted in Luke 1. 72, 73. sworn unto our fathers. Ref. to Pent. (Gen. 50. 24, &c.). Ap. 92. See Ps. 105. 9, 10, 42.